A briefe Treatise agaynst certayne errors of the Romish Church.

Very plainly, notably, and pleasantly confuting the same by Scriptures and auncient writers. Compiled by Gregory Scot.

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¶ The Printer to the Christian Reader.

THough volumes great and learned workes,
Of famous men hereof be ryfe:
VVherby both Papiſtes, Iewes and Turkes
Haue deadly woundes, for all their ſtrife.
And though theſe ſectes haue not ſuch lyfe,
In theſe our daies, as late they had:
Yet (gentle Reader) take in briefe,
This treatiſe gaynſt theſe errors bad.

VVhich for the truth in playne diſcourſe,
And pleaſant verſe, by ſence well tryde,
Of ſuch as are learned and wyſe:
I thought therefore not it to hyde.
But publiſh it, to daunt the pryde,
Of them that ſtyll wyll hold the ſame,
Gaynſt God and truth, and therein byde,
Regarding neither truth nor ſhame.

But chiefely for the ſymple ſorte,
This is ſet forth, in forme moſt playne,
In pleaſant wyſe, and order ſhorte,
That they may viewe with leſſer payne,
And in their mynde the ſame contayne,
As for the learned though they know,
Theſe errors all, and them refrayne,
For others ſkyll doth this allow.

TO THE READER.

The Author to me as vnknowne,
To thee good Reader I commende,
This worke out set, and now forth blowne,
Shall shew forth that he dyd entende.
VVhich was (I hope) some folke to mende,
VVho wander in these errours yll,
Thy fauour then to him extende,
Accepting this as hys good wyll.

And prayse thou God for this his lyght,
VVhich in our dayes doth now so shine,
VVho opened hath the myndes and syght,
Of many learned, for profyt thyne.
To God alone therefore resigne,
These prayses due, and not to men,
Yet in thy prayers haue in mynde,
Their good estate, and thanke God then.

But chiefely pray thou for those states,
By whose good meanes this light we ioy,
As namely Prince and Magistrates,
VVhich keepeth vs from all anoy.
The Pastors eke, for them do pray,
And frame thy lyfe in vertues trace,
In humble wyse them loue and obay,
So shalt thou quyt their laborous case.

FINIS.

¶ A briefe treatise against certaine errours of the Romish Church.

HOw is the faythfull City chaungde, from that it was before: Where righteousnes sometime did syt, now bloudshed raygneth more. Esay.i.c

Rome once it had renowmed prayse, for Truth therein dyd dwell: A faythfull Citie once it was, and others dyd excell. Roma.i.a.

But now vngodlynes doth raygne, where fayth dyd then abound: Their wicked and most lothsome lines throughout the world doth sound. Mantua. in Roma. ex primo lib. Syluarum.

Rome is a cage of Birdes vncleane, a sincke of filthy synne: Few errours haue the Church infect, that dyd not there begynne. Apoc. 18.a

From thence they spred ouer the earth what place could once be found, That free was from infection: in Europe none was found. Apoc.18.a, 14.b

Wher canker once hath taken roote,
it creepeth ouer all,
Herein that wicked mother churche
we may to witnes call.

Which once declining from the truth,
and from the perfect waye,
Hath euer synce mo errours bred,
and further gone astraye.

Of these errours my purpose is,
here brieffie to intreate,
But not of all, for that were much,
the number is so greate.

I meane of such as you your selues,
by whom mayntaynd they bee,
Gala. iij. a Might sone perceiue (so plain they are)
Rom. xj. b if eyes you had to see.
Deu. 29. a

This serueth for the ignorant,
whom you do most infecte,
The learned know your errours well,
and haue them all detecte.

Deu. xix. b Three witnesses confirme a truth,
2. Cor. 13. a yet mo that wytnes beare,
John. 8. b Thereby you are more guiltie found,
your errours more appeare.

The

The errours be ſo catholicke,
in your religion,
That order ther is none at all,
but great confuſion.

Which is the cauſe that orderleſſe,
herein I do obſerue,
Althoughe to ſome it be offence,
leſſe blame it doth deſerue.

Therfore myne entrie wher to make,
my mynde is muche in doubt,
Suche heapes of errours do I ſee,
your Romiſh church throughout.

¶ Againſt Images and Idolatrie.

BVt worſhipping of images,
a groſe and græuous ſinne,
Becauſe it is a cuſtome old,
with it I wyll begynne.

In thinges againſt the law of God
if that you do offend,
Then pleade you cuſtome commonly,
your errours to defend.

But yet ſuch cuſtome here you haue,
you may put in your plæ.
Why ſhould it not take place: it is
of ſuche antiquitie.

Euſeb. eccleſi hiſt. lib. 7. ca. 14 Hieron. in Iere. ca. 10
Welnigh for age it rotten is,
your Idols ſhew the ſame,
The old heathen they vſde it long,
from thence this cuſtome came.

Genes. 31. c
But chiefely how they firſt beganne,
and ſince haue taken roote,
(Although yet ſome were long before)
this briefly ſhall you note.

wiſd. 14. b
The Father mourning for the death
of his beloued Sonne,
An image to remember him
he wild to make anon.

In time, this cuſtome ſo preuaild,
increaſing more and more,
That rytes and offerings were deuiſde
the Image to adore.

And tyrantes did by cruell law,
compell men ſo to do,
The beutye of the cunning worke,
did much intiſe therto.

Though

Though Father onely for his Sonne,
this image did deuise,
Of small begynninges yet we see
great mischiefes may aryse.

But thoughe Idolatry, among
the Heathen thus did raigne:
Yet of long tyme in Christ his church,
no place it did obtayne.

Untill next after Christ his death,
foure hundreth yeares were past,
No Image then was worshipped,
nor yet in churches plaste.

But when the Apostles of the Lord, Euseb. ec
and their Disciples true clesi. hist.
Were taken hence, and few were left lib. 3. ca. 31
their preachinges to renue:

The Church began then to decline,
true knowledge dyd decay,
Then Images crept in withall,
and lead them more astray.

But as I sayd, these Idols came
from Gentiles, that did vse
The Images of worthy men, wisd. 14. b
such as them selues did chuse,

Of

Of whom ſome memory to kæpe,
(by errour ſo deceiued)
They honoured their Images,
for benefites receiued.

These Heathen conuert vnto Christ,
Euſe. lib. lyke errour keeping ſtyll,
7. cap. 14. They cauſed Images to make,
in ſigne of their good wyll,

Of Christ, of Paul, and other mo,
and kept them reuerentlye,
Thus firſt amongeſt the Christians,
began Idolatrye.

Nothing in ſcripture is forbid,
ſo muche as Images,
Exod. 33. c. Yet to no ſynne more prone we be,
then to ſuch wickednes.

But moſt vngodly is this worke,
wherby you would expreſſe,
The liuing God in outward forme,
of grauen Images.

Moyſes giuing charge hereof,
this cuyll did forſee,
Deut. iiij. c Thou hearoſt the voice of God, he ſaith
no Image didſt thou ſee.

Take

Take heed therfore vnto thy soule,
alway remember this,
No Image make vnto thy selfe,
a damned thing it is. Deut.7.d.

The godhead is not lyke to gold,
nor lyke to siluer bright, Act.xvij.f
It is not lyke to wood or stone,
nor subiect to the sight. Exod.33.d

Who hath sene God at any tyme? Iohn.1.b.
the workeman did but gesse,
When lyke an old man he him made,
of bignes more or lesse.

Belyke his yeares they now decay, Iob.10.a
who can be alwayes yong?
His old gray beard doth seeme to shew
he cannot sure lyue long.

The glorie of the immortall God, Roma.1.c.
whose shape was neuer sene,
To Images of mortall men, Exod.33.d
thus haue you chaunged cleane.

But whereof be they? Images?
of God they can be none, Esai.46.b
Dani.14.a
For he doth lyue euen of hym selfe, Act.xvij.f.
and geueth lyfe alone. Wisd.xv.c.

The

Abac.2.d
Wisd.13.d
The Image hath no lyfe nor breath,
nor cannot moue at all,
Barn. 6.c
It cannot once get vp agayne,
if that it chaunce to fall.

2.Par.2.b
Moreouer God is infinite,
and measurde cannot bée,
His breadth, his length, how can you
in mettall, stone, or trée? (shew

Job.11.b
No carnall substance is in God,
such thought haue not in mynde,
John.4.✠
God is a spirit, and who can
an Image thereof finde?

Athana.
contra.
Gentiũ.
Esa.xlvi.b
No liknes then there is of God,
in image wrought by arte,
In substance, nor in outward fourme,
nor any other part.

Wis.xiiii. a
Therfore accursed is the worke,
reprochefull vnto God,
Actes.17.f
Wherby the Godhead you compare
vnto a péece of wood.

Yet here my meaning is not suche
percisely to refuse,
All Images of creatures,
or none at all to vse.

For

For caruing and eke painting are
good giftes we not denye,
In similitudes of creatures,
to vse them lawfullye.

As Birdes, or beastes and of such lyke
as here our eyes do see,
Pictures of men some vse they haue,
if storye written bee.

Except some pleasure to the sight,
els profit bring they none,
If that the storye be not shewed,
but Images alone.

Of Iesu Christ though man he were,
great daunger is therein,
To carue or paynt similitude,
so prone we are to synne.

For humayne body to suche end,
our sauiour did not take,
That Carvers should lisentiously,
such Image therof make.

But hauing wrought saluation,
the same he tooke away
Into the heauen, out of our sight,
vntill the iudgement day. Actes.1.d.

Iohn. 16.c His owne Diſciples did depende
ſo carnallye vpon
Chriſtes bodye when it preſent was,
Luk. 24.g He did depart anon.

Iohn. 16.a It was not then expedient,
his body here to bee,
What helpe to faith with carnall eyes
Ioh. 20.g. his image now to ſée?

Eſai. 46.b Image at all vnto our God
Deut. 4.c. we are forbid to frame,
To Chriſt who is both God and man
how may we do the ſame?

Yet be they not his images,
for monſtrous then he were,
For of a thouſand, not one lyke
another, doth appeare.

What great offence, and what abuſe,
through Images haue bene,
Experience doth teache to well,
our eyes they haue it ſene.

The Paynters did to much reproche
vnto the Saintes of God,
To paynte them ſo laſciuiouſlye,
vpon a ſtocke of wood.

Or if they were playne on the wall,
all did with gold so glitter,
They lokt lyke wanton Paramours, Baru.6.a
I could iudge them no better.

The blessed Virgin in her lyfe,
both Peter, and the rest,
Had they such precious garments then
wherwith they now be drest:

These pearles and rings they vsed not,
they liued soberlye,
But Papists thinke no shame hereof Iere.iij.c.
to vphold Idolatrye.

Ful wel they know these things intise
when all doth shyne so bright, Wisd.xv.a
The foolish people thinke it is,
a comlye pleasant sight.

For this they seeke for cunning men,
the Image to set forth,
The offerings els, for which they gape,
they would be nothing worth.

Thus of good creatures, they are Wisd.14.b
made snares to catche men in,
Intrapted haue they many one,
since first they did begyn.

Therfore

Epiphanius in an Epiſtle to Iohn bysshop of Ieruſalem.

Therfore an Image may not ſtand,
in temples where we pray,
Of true religion they haue bene,
alway the great decay.

Lactant. lib.2. de origine erroris. c.19

Yea no religion can there be
where Images be plaſt,
The feare of God they take awaye,
and bring contempt at laſt.

Aug. lib. lib.de. 4. de ciuitate dei.

Yea of the Heathen ſome ther were,
that could not them abyde,
But as vayn workes of Craftes men,
they did them oft deryde,

Augu. in lib.de vera religione. Varu. 6.g

Socrates, he did more eſteme
a Dog by nature wrought
Then Image made, which he deſpiſde
euen as a thing of nought.

A Dog rather would he worſhip
then Image wanting breath,
Wherfore at length the people, did
put him to cruell death.

Ambr. in lib.2. de virginibus.

When Dioniſius went into
the temple of hys God
Iupiter, where ritchly deckt
his gorgeous Image ſtood.

The

The Idoll he despised so,
he dyd commaund anon,
His golden garment to take of,
and gaue a woollen one.

Saying, that gold in sommer tyme
to heauy was to beare,
And in the wynter season so,
to cold it was to weare.

He tooke also from Images
great dishes wrought of gold,
Which fastned were with their hands,
their offeringes for to hold,

And sayd, he toke nothing but that
the Gods dyd frely geue,
So mocking them, of all their gold,
he dyd them thus bereue. Baru. 6.

Though some in churches would them haue
no honor being done, Augustin epist. ad Deogratias. 14.
Yet where it standeth so in sight,
the Image tempteth sone.

As paynted Harlots they allure,
their pleasant lookes entise, wisd. xv.
If that they stand there any while,
more euyll wyll aryse.

Yerein few can them ſelues refrayne,
ſo corrupt we be all,
Without intiſing prone we are,
Exod. 32.e into ſuch vice to fall.

S. Hierō, Epiphanius. &c, Therfore the Fathers would not haue,
an Image any where,
In churches where the ſeruice was,
nor Picture paynted there.

Full well they did the euyll foreſée,
that ſhortlie after came,
Idolatry would take her leaue,
if we would do the ſame.

In the definition of the ſecond Nicene councell, anno. 781 S. Ierome tranſlateth εἰδωλων, ſimulachris. Iohn. 5. & ſo inſundry other places. Eraſmus in his annotations vpō the, i, Cor, 8 But for excuſe this is alledgde,
that Images alone,
They haue ſet vp within theyr church,
but Idols they haue none.

But though an Idoll, and Image,
do differ in outward ſounde,
Yet all one thing to ſignifie,
in Scripture they are founde.

The one a Gréeke word wel is knowen
the other Latine is,
Great difference who els do make,
therin they iudge amiſſe.

Then

Then may we cal them Idols playne,
terme you them what you will,
Such as long tyme the Heathen vſde,
and ſuch as you vſe ſtill.

What Idoll worſhip hath bene done,
by Infidels beſore,
But to your Idols you your ſelues,
haue done aſmuch, or more?

Temples they builded for their vſe, Actes.xix.c
and chappels in likewiſe,
They made them ſhrynes and alters Acte.xvij.c
for dayly Sacrifice. (there

They bowde their knees and fel down Apocal.ix.d
they kiſt them reuerently, (flat, Baruc.6.a
Their goodes they offred, and withall, Dani. iiij.a
incenſe aboundantly. 3. King.xi.b

They prayde deuoutly vnto them, wiſd.xiii.b
for all kynde of diſeaſe, xiiij.a.
With floures and garlands they were
the better them to pleaſe. (trymd

They had alſo to honour them,
their candels burning bright,
Which far would haue delyted them,
if they had had their ſight. Baru. vi.b

But this discomfort Idols haue,
and greater they haue none.
Baru. 6.b Apoc. 9.d, They be al blinde, and see asmuch,
at midnight as at one.

Roma. ij.a These heathnish works compard with
wher do they disagrée? (yours,
Your selues how cā you then discharge
of lyke Idolatrye.

In the definition of the seconde Nicene councell.

Agayne, their Idoles to adore,
some of them do denye,
They worship God, or els the Saintes,
whom they do signifie.

But God wyll not be worshipped
by Image made with hand,
John, 4. a In spirit aud truth do worship him,
for so he doth commaund.

Augu. in lib. de vera religione. cap, 55. Baruc. 2. d Esai. xlij. b

Nor worship to the Saintes of God,
in no wyse may be done,
All glory, worship, and honour,
is due to God alone.

They are they say, but stocks & stones,
we know as well as you,
Thinke not then that we are so mad
to them our knees to bow.

For

For that you know them ſo to be,
and yet offend herein,
This knowledge doth augment your
the greater is your ſyn. (fault.

Luke.12.f.

The Heathen ſo know welinough
their Idols what they were,
Euen Images of fained gods
which they did worſhip there.

Actes.19.f

As of Iupiter, Apollo, Mercurie. &c

They were not yet ſo fond to thinke,
that ſtones or wood ſo wrought,
Could be the gods whom they did ſeeke,
this was not in their thought.

The Iſraelites that made the Calfe,
they wiſt it was of gold,
For of their earinges it was formde,
their eyes might this behold.

Exod.32.a

They did not take that Calfe for God,
which did them ſo deliuer,
But as a ſigne, their god in deede
the better to remember.

Exod.32.6

Yet were they all Idolaters,
you can it not denay,
Though vayne excuſes here be made,
you be as ill as they.

1.Cor.10.a

Augu. in Pſal.113.

For though you ſay you meane it not
to th Image that is there.
Yet what your meaning is in deede,
by this it may appeare.

For where no Idoll preſent is,
there preſent few will bée,
To offer, or to knocke, or kneele,
there candell none we ſée.

Therfore ſince Idoles were remoude,
all pilgrimage is gone,
Crouches, ſhips, nor men of ware,
the people offers none.

Thoſe Idols haue theſe euils wrought
and cauſed to offend,
Deſtroye them all, and ſuche abuſe,
will ſoone be at an end.

But ſundrye meanes the Deuill hath
theſe Idols to vphold: (taught
Gregorius the ſecond. They ſerue (they ſay) for Lay mens
when they do them behold. (bookes

Iohn. v, f
2. Tim, 3, d,
Roma, 1, c
Pſalm, xix,
But knowledge of God and of Chriſt,
the Scripture doth vs teache,
His power and wiſdome infinite,
all creatures do preache.

Theſe

These are good bookes to learne vpon,
these God appoynted hath,
But Images accursed are,
and do prouoke his wrath. Deut.17.c Wisd.14.a

If any would be ignoraunt,
of God his holie will,
These bookes will stand them in good stede,
so to continue still.

How Christ for vs was crucified,
the scripture doth it shew,
The Sacramentes in memory,
the same doth oft renew.

These are true witnesses of Christ,
his death they set foorth playne, Galat.3,a
These be good meanes to thinke on him
vntill he come agayne.

Errour and vanitie is taught, Iere.10.a
by Images of wood, Abacu.ij,b
They be all dumme and cannot speake,
nor teach ought that is good. Baru, 6,a

But when the Pastors wared dumme, Esay.56,d
and true light did declyne,
Their office to those Images,
the Pastors did resigne.

For if that preaching had bene vſde,
and people trulye taught,
Thoſe lying and dead Images,
they neeed not haue ſaught,

For Jeſu Chriſt cannot be knowne,
by ſight of eye ſo cleare,
Rom.x.b But faith and truth obtayned is,
by hearyng of the eare.

Augu. in Pſal.113. When th Image ſtately ſtandes a loft
more power it hath to croke
The wretched ſoule, thē truth to teach
to ſerue for any booke.

Athanaſius cōtra Gentiles. Therfore vnworthie is the worke,
vngodly is the intent,
To know the liuing God thereby,
an Image to inuent.

For if a mortall liuing man,
whom God him ſelfe hath made,
To know God or remember him,
cannot at all perſuade:

Then dead men carued out of wood,
how can they moue therto?
Abacu.ij.b That haue no ſpeeche, no ſight nor life
Apoca.9.b to ſtir them to or fro:

No knowledge then can come thereby nor any good at all, Baru.vj,c wisd.xiij.d 14.b
They are most daungerous stomblyng occasion of great fall. (blocks

Wherfore for warning briefly take, and kéepe it well in mynde,
The fearfull curse that God doth geue in Scripture as we fynde. Deut.17.d

Accursed be the man that shall a molten Image frame, wisd. 14.c
In any mettall, or by arte of caruing, do the same,

And shall it place, so beyng wrought, in secret corner then,
All people with one free consent, shall therto say, Amen.

¶ Against

¶ Againſt the ſacrifice of the Maſſe and the wicked adoration.

GOD hath his loue vnto mankinde
declarde in ſundry wyſe,
Rom.v.b. But moſt when Chriſt hys Sonne he
Iohn.iij.b gaue
1.Ioh.4.b for ſynne a ſacrifice.

Such was the greuouſnes of ſynne,
ſuch wrath it did deſerue,
No ſacrifice that euer was
Pſa.xlviij could man from death preſerue.

Vntyll Chriſt Jeſus offred vp
Heb.ix.c.d his body on the tree,
An euerlaſting Sacrifice
Heb.x.b.c for all our ſynne to bee.

Apo.xiij.b Chriſt is the onely Lambe of God,
whoſe bloud was ſhed for ſynne,
And in full force remayned, ſince
the world dyd firſt begynne,

Hebre.x.a The ſacrifices that haue bene,
Hebre.ix.f. and offringes long before,
Heb.vij.d They were but figures of this one
induring euermore.

This

This sacrifice was offred once, Hebre.ix.g
Christ was the Priest alone, Hebr.vij.d
To offer vp him selfe for vs,
no Priestes he needeth none.

Yow dare you then so wickedly Hebre.v.a
this office to you take,
To offer vp the Sonne of God
new sacrifice to make?

Though malice let you to confesse, Wisd.ij.d
your errour yet is playne,
No Priest on earth ought to presume, Hebr.ix.g
to offer him agayne.

Both bread and wyne for Sacraments Theodo-
we offer thankfullye, retus in
We offer almes for the poze, Psal.110.
with prayse to God on hye. Heb, xiii.c
Phi, iiii,d
Psa,xlix,d
An offring of our selues we make, Rom,xij,a
renude in hart and mynde, Eph,iiii,e
Our prayers so presented be, Malac,i,d
such offringes do we fynde. Apo,viii,a
Psa,cxli,a

To offer these the Priests them selues
God doth not onely chuse,
For Priestes we all appointed are, i,Pet,ii,b
such sacrifice to vse. Apocal,i,b

But

Hebr. ix. b But Chriſt was neuer offered,
Eſai. liij. b nor yet ſhall be agayne,
Ioha. x. c But once, when he dyd yelde him ſelfe
to death for to be ſlayne

Therefore herein your wycked wyll,
your purpoſe doth bewray,
You would againe him crucifye,
if in your power it lay.

Or els why then do you attempt,
to offer ſo in vayne
Hebr. ix. g Chriſtes body? which yet cannot be,
except he dye agayne.

You ſay your ſacrifice doth purge
both ſynnes of quicke and dead,
Hebr. ix. e But no forgeuenes can there be,
except ſome bloud be ſhed.

Heb. ix. b By bloud into the holy place,
the hye Prieſt entred in,
By bloud our Sauiour purchaſed
remiſſion of our ſyn.

And if your Maſſe ſuch merite haue
for lyuing and for dead,
Undoubtedly Chriſtes ſacrifice
doth ſtand in litle ſted.

What

What haue we got by Christ his death
but Masse can it obtayne?
From syn, from hell, it can discharge,
and from etternall payne.

Such holynes is hid therein,
that onely hearing Masse,
No daunger can vs then assaile,
all thinges come well to passe.

Such Masse we may blasphemous call
if blasphemy there be,
Yea full of wicked sacriledge,
full of Idolatrie.

Of all abomination,
it is the wicked head,
Your god on earth, you nede not loke
for other in your nede.

The sacrifice of Christ you make
no better in effect,
Then Oxe, or Calfe, or then the Gaote, Hebr. ix. b. x. b
whose bloud are now reiect.

For those before were offered,
but could not synne remyt, Hebr. x. a
Remembraunce onely they did bryng
of synnes we dyd commyt.

As

As fæble make you Chriſt his bloud
from ſynne vs to redæme,
Els would you not ſo vertuous
your wicked Maſſe eſtæme.

Hebr. x.c
ix.d
But Chriſt hath found redemption,
that perfect is in dæde,
For euermore ſufficient,
none other do we næde.

And beyng yet vpon the croſſe,
our raunſome to fulfyll,
And yelding vp the Ghoſt, ſuch were
the wordes of hys laſt wyll:

Iohn .xix.e
Hebr. 10. c
Mans health and his ſaluation,
it is now conſummate,
And perfectly is finiſhed,
your Maſſe it comes to late.

Hebre. vi,c
Iohn i, x. e
i, Pet, ii,
Eſay. liij.b
Why do we then his wordes miſtruſt,
a Straungers voyce to heare?
And leaue our Chriſt, who all our ſyns
dyd in his body beare?

The ſmall vertue of your patcht Maſſe
you might perceiue by this,
The oft repeating of the ſame
doth proue how weake it is.

For

For if it were of such a force,
as could remoue our synne,
Once being sayd, you néeded not
agayne it to begynne. Hebre, x, a

This was the cause that sacrifice
was often done before,
Because they could no man agayne
to righteousnes restore. Hebre, x, a
Hebr, ix, b
Hebr, vii, c

Besides a number here vntoutcht,
this errour is therein,
Your carnall adoration,
which late you haue brought in. About the yere of our Lord. 1226

Whereby you do with daunger great
the Sacramentes adore,
The creature for Creator,
what errour can be more? Roma. i. a

What worship due is vnto God,
what vnto Christ the Lord,
Is not by mans wyll measured,
but by Gods holy word. Rom. xv. a
ii, Pet, i, b

Such straũge worship as you do teach
was neuer knowne before,
In bread and wine here vpon earth,
Christ Jesus to adore.

Take

Mat. 26,c
Mar,14,c
Luk xxij,b
1,Cor, xi,f

Take,eate, and drinke,and do ye this
in memorye of me,
And this deuyde amongſt you all
thus oft we charged be.

But mention finde we none at all,
of honour to it due,
This doctrine had not bene forgot,
if that it had bene true.

1,Cor, xi,f

The Apoſtle did deliuer all
receiued of the Lord,
Yet of this adoration,
he ſpeaketh not a word.

Your yole braynes hath ſet aworke,
the people ſo to do,
You haue a ſpirit reueald you this,
with many other mo.

John.16.b
Galat.j.d,

But not the ſpirit of God, for that,
doth alway well agree,
With gods pure word that written is,
your errours it doth flye.

Our ſauiour departing hence,
hath left a pledge behinde,
Of his great loue and benefites,
which he wrought for mankynde.

Euen

Euen Sacramentes of bread and wine
the which our eyes do see,
The vertue of his bodye and bloud,
to teach vs sensiblye.

By bread our body strengthned is,
and nowrished to lyue,
Christes bodye so vnto the soule,
the onely lyfe doth gyue.

August. in epist. 22. ad Bonifacium. John. vi. f

As wyne the hart it doth reioyce,
and cherefulnes doth bring,
His bloud so comforteth the soule,
aboue all earthly thing.

John. vi. f

Therfore the bread and wyne do beare
(we nede not thinke it straunge)
The names of thynges they signifye,
yet substance doth not chaunge.

Gelasius cõtra Eutichen.

The outwarde visible Sacramentes,
the mouth doth taste alone,
But spirituall foode is geuen therby,
which faith must feede vpon.

Augu. in Psal. 98.

Of Christ to be partakers here,
it is no let at all,
Thoughe in his body he remayne,
in place celestiall.

August. tract. in Iohan. 50.

The ſunne in ſubſtance is aboue,
yet feele we here below
The heate and power therof to worke,
on all thinges that do growe.

Augu. ad Dardanū a. epiſt. 67

So though Chriſtes body be in heauen,
yet here it is by grace,
Through working of Gods holy ſpirit,
as if it were in place.

Phil. iii. d
Colo. iii. a

No carnall preſence then beleue,
lift vp thyne hart on hye,
There woorſhip Chriſt on Gods right hand
if daunger thou wilt flye.

Luke. 22. b

Theſe creatures he willed vs,
with thankfulnes to take,
In memorye of that his death,
he ſuffred for our ſake.

With Chriſt his Inſtitution
wherein doth Maſſe agree?
What he cōmaundeth, that you breake
and do cleane contrarie.

Lok. xxij. b

Chriſt in remembrance of his death,
theſe Sacramentes hath made,
But for the ſynnes of quick and dead,
your Maſſe is dayly ſayd.

Chriſtes

Christes Supper, both the Sacraments
of bread and wyne doth geue,
But of the cup, your wicked Masse
the faithfull doth bereue.

Wher we these sacraments shuld take,
as of his onely gift,
You offer them to God for synne,
as raunsome in his sight.

That he was once an offring made,
Christes Supper teacheth playne,
But Masse doth daily offer him,
for Sacrifice agayne.

Christes Supper common ought to be,
for all to feede thereon, Ieronim⁹
But Masse is priuate to the Priest, in epistо.
to eate and drinke alone. ad Cor. 11.

And when he hath deuoured all,
(to shew his wickednes
In mocking them) with emptie cup
he doth the people blesse.

You vse the wordes lyke to a charme,
as if with your intent,
They had ỹ power substance to chaūge
where Christ it neuer ment.

What ſtraunge ieſture vſe you therin,
with turning to and fro?
You bleſſe and croſſe on euery ſyde,
you becke and bowe therto.

You mocke, you mow, you breath and blow,
with coniuring among,
No meruel though wōders be wrought
your breath it is ſo ſtrong.

You ſtand ſome tyme as in a traunce,
your fingers in your eare,
Which ſigne doth ſhew you haue no mynd
Pſal.lviij. the truth at al to heare.

You ſpeake the wordes all to your ſelfe,
and that moſt ſecretely,
Leaſt other ſhould your cunning learn,
to make your god thereby.

You lift the Sacramentes aloft,
aboue your ſhauen crowne,
Then when the Idoll is erect,
the people falleth downe.

You hang him in a rope of hempe,
A ſigne of ſmall good will,
If any daunger make you flye,
your god there hangeth ſtill.

And

And so doth stand in great distresse,
him selfe he cannot saue,
As Labans gods were stolne from him, Gene.31.c
such hap your God may haue.

You kæpe him till he mould agayne,
wher be you caught these thinges:
When do ye him for synne applye,
to such as moiry bringes.

He was by Judas sold but once, Mat.26,b
when he did him betraye,
Judas herein you do excell,
you sell him euerye daye.

Your masse doth darke Christ his death
and driues it out of mynde,
If in the same as you do teach,
forgiuenes we may fynde.

Christes testament of giuing lyfe, Hebre. 8.b
and pardon of our synne, 9.b
By death it was confirmed once,
nothing to chaunge therein.

His testament you haue defasse, Hebr.10.c
his death you do denye,
For euery Masse doth it not graunt,
new righteoulnes thereby.

And new forgeuenes of our ſynne,
euen for the worke once wrought,
What els do theſe new teſtamentes,
but ſet the firſt at nought?

But if you will haue them to ſtand,
and ratifyed to be,
Hebr. ix. d To make them perfect Chriſt muſt com
yet once agayne to dye.

This was ỹ cauſe that numbers great
your Maſſe ſo did embrace,
As bringing all ſaluation,
alone in euery place.

So beutifull it did appeare,
and ſhined all ſo bright,
The ſimple man (bewitch) did thinke,
it was a heauenly ſight.

But who ſo throughly doth it know,
and looketh well thereon,
A damned thing moſt deteſtable,
will it confeſſe anon.

Theſe few may ſerue but for a taſte,
what of the reſt to hold,
For of the errours of the Maſſe,
the third here is not told.

¶ Againſt

¶ Against the praying to Saintes.

What profit of true prayer is,
no tong can well expresse, 1, King, 1, a
What comfort to the heauy soule, Psal, 51, b
oppressed with carefulnesse. Baruc, 3, a

Thereby our God he present is, Psal. 50, a
when daunger is at hand, Psa, 145, b
Defending and eke strengthning vs, Mat, 26, b
temptacion to withstand.

His heauenly grace he graunteth sone, Esay. 65. b
if prayer do complayne, Mar, 11, c
Thereby forgeuenes of our synne, Heb. iiij, d
and peace we do obtayne. Math. 7. b

As walles the town doth compasse safe, Chrisost.
when enmyes force is bent: de preca-
So prayer doth the soule preserue, tione.
when Sathan doth vs tempt.

But of all these great benefites,
the faithfull you bereue,
That in the Saintes of God do teache,
the people to beleue.

All contrary to Chriſtian faith,
ſo leading them away,
Ierel.17.c From God the geuer of good giftes,
Eſai.49.b our onely hope and ſtay.

And ſo a wicked fayth repoſde,
then prayer did ſuccéde,
Whereby their names were cald vpon
for helpe in tyme of nede.

By this we know your church to be
all falſe and counterfeat,
Apoc.17.a. Euen that ſame whore in ſkarlet red
9.b where Sathan hath his ſeat.

Dani.9.c For wher ỹ church of Chriſt remaines
Eſay.43.a there God alone is knowne,
His onely name who cals vpon,
Baru.2.b thoſe people be his owne.

But with your Romiſh church it is
Iere.11.c worſſe, then with Iuda was,
Becauſe the number of your gods
doth all your Cities pas.

For no diſeaſe nor daunger is,
but there was euer one,
To whom you did aſcribe the power
of curing it alone.

Saint

Saint Mary and ſaint Margaret
for women great with childe,
Saint Barbara from fearfull ſtroke
of thunder, did vs ſhilde.

Saint Loy was leach for al your horſe,
ſaint Patricke for your Ore,
Saint Job he had the onely gift
for healing of the pore.

Saint John, and ſo ſaint Benedict
all poyſon could expell,
Sebaſtian, and ſaint Roche for plage
all others dyd excell.

Saint Blaſe for ſwelling of the necke,
Otilia for the ſight,
Saint Steuen alſo was prayde vnto,
to ſaue vs in the night.

Saint Clement and ſaint Chriſtofer
from drowning could preſerue,
For payne of teeth the onely prayſe
Appoline did deſerue.

For headach Anaſtacius,
Vrbane was God of wyne,
For ſodaine death S. Marke was ſought
ſaint Antony for our ſwyne.

For

For ague was Saint Petronell,
Cornelis had the ſkill,
Of falling ſickenes daungerous,
to ſaue vs from the ill.

Saint Valentine for the kinges euyll,
ſaint Laurence for the fyre,
All priſoners ſaint Leonard prayd,
to graunt them their deſyre.

The Hunters had Euſtachius,
the whores had Magdalene,
Unto ſaint George in tyme of warre.
what ſeeking hath there bene?

These be your gods and many mo,
on whom the people call,
Ierem.ii.c These be your ſtinking ceſterns, that
no water hold at all.

Eſa. viij.d When you thus ranne lyke Infidels,
to ſeeke helpe at the dead,
4. Kin. 1, a You thought no doubt in Iſraell
there was no God to dread,

Eſay. 50. b You thought hys power was verye
59, a and yet do think the ſame, (weake
Eſa, xliiij, Els would you not put confidence,
in any other name.

But

But Papistes and the Heathen both,
in this faith do agrée,
If many gods they haue to helpe,
the safer shall they bée.

This fond opinion was the cause,
the Romaines would not chuse
The God of Israel, nor consent
his seruice for to vse.

For then they knew that for their God
him onely they should take,
But graunt they wold not, for one God
all other to forsake.

The first commaundement doth charge
in one God to beleue,
To praise him, and to pray to him,
all worship so to geue.

These are chief points in seruing God,
these thinges if we applye,
Or geue to any Saint at all,
our God we do denye.

Therefore this one thing must you do,
if prayer you will make,
To Saintes departed, and your selues,
to their defence betake:

Augu. de consensu euangelistarū, lib. 1. cap. 18

Exod. xx. & Deut. vi. &

First

First find ỹ meanes to make them gods
then all this stryfe shall ende,
Such prayer and such seruice done,
they may you well defende.

Gregory the ix. canonized, saint Dominick and sayne Fraunces An, 1240.
Your Pope he can canonize Saintes,
your selues do teach it playne,
Perhaps he hath euen as great power
to make them gods agayne.

Esay. 63. d
Untill you bring this thing to passe,
in vayne you call vpon
The names of Saintes, for they know
the things that here be done. (not

wisdo. 1. b
1. kin. 16. b
3. kyn, 8, f
Apoca. 9. f
They know not yet the thoughts of mē,
nor power haue they none.
To search mās hart, how can they then
graunt helpe to any one:

Apoc. 14, b
Esai. 42, b
Aug. lib. de ciuitate dei. c. 10
This is not to despise the Saintes,
as you make some beleue,
But this vnto God is his due,
honour and praise to geue.

Aug. lib. de vera religi. ca. 55.
Acte. 14. c
But you do them most iniurye,
for they yet neuer dyd
Seeke that belonged vnto God,
nor to be worshipped.

Therfore

Therfore those blessed Saintes ech one
in whom you now do trust,
When Christ shall come to iudge vs al Iohn. v. g
will then accuse you furst.

And where you make them Aduocates
to God in tyme of neede,
That through their intercession,
we may the better speede:

Such intercessors for mankynde,
God hath appoynted none, 1. Ioh. 2. a
As meanes to bring vs vnto him, Roma. 8. g
but Iesu Christ alone. 1. Tim. 2. b

Ye is the way, he is the doore, Ioh. 14. a
by whom we enter alt,
The doore it serueth for true men, Ioh. x. a. b
but theeues ow clyme the wall.

As theeues we may you then accompt, Iohn. 1. b
such false wayes to inuent,
If you ment well, with Christ alone,
then would you be content.

Ye is the Mediator of
all intercession, Aug. lib.
And not onely (as you do teach) cõtra Par
of our redemption, meniañ,
2. cap. 8.
Of 1. Ioh. 2. a

Of prayse which is perpetuall,
you thus do him bereue,
And that which was but temporall
you are content to geue.

Hebre, x, c For once he wrought redemption,
but raigning now on hye,
Roma. 8. g He there remaineth an Aduocate
1. Joh. ij. a for vs continuallye.

The Apostle hauing prayer taught,
he sheweth orderly,
One Mediatour Jesus Christ
of God and Man to be.

And least that errour should remayne
or any doubt at all,
John. ij. a Saint John also, Jesus alone
our Aduocate doth call.

Roma. 8. g On Gods right hand he that doth sit,
doth intercession make,
Angell or Saynt, how can you then
for Intercessors take?

Exod, 32, f Yet prayers which the faithfull make,
Ephe. vi. c as long as they do lyue,
Philip, j, a One for another in distresse
Gene, 18, c for godly we beleue.

But

But those are wicked which you geue,
and offer to the deade,
Or when you seeke no Aduocates,
then Christ in tyme of nede.

Our onely Priest is in the heauen,
and there doth pray for thee,
Who here on earth, euen for thy sake
contented was to dye.

Augu. in Psal. 94.

The power and vertue of his death
which did vs all redeeme,
This intercession whole doth worke,
so God doth it esteeme.

Hebr. xii.

Then Christ appeareth so for vs,
before the heauenly throne,
That euen the merit of his bloud,
can speake for vs alone.

ii. Cor. i. b

Iohn. vi. c xiiij. b

All promises that God hath made,
in Christ he doth fulfill,
What thing we aske in Christes name
he graunteth with good will.

Chrisо in homi. de profectu euangelij tom. 6.

None other patrone neede we seeke,
nor long discourse to make,
But if by Christ we come to him,
he can vs not forsake.

Ambr. in epist. ad

In Roma.

In him if prayer do not ende,
and so with him begynne,
Augu. in Psal. 108. Such prayer doth nothing auaile,
but turned is to synne.

Ambr. de Isaac et anima. He is our mouth, by whom alwaye
to God we may be bold
To speake, he is our eye also,
wherby we him behold.

So our right hand he is, wherewith
we do our selues present,
Joh. xiij. a The waye to lyfe they do forsake,
that other meanes inuent.

Apoc. xij. b The key of Dauid he it hath,
that can both ope and shut,
Mat, 28, b All power is his, therfore for helpe
Mat, 11, b to him we ought to suite.

Psal. 50. c Call vpon God in thy distresse,
seeke his powre euer more,
Psa. 105. a He will defend thee, and thou shalt
Psal, 36. yeld him the praise therfore.

Psal. 18. b His name it is a towre most strong,
to all in tyme of nede,
Joel. ij. g Who so his name doth call vpon,
Roma. x. c hath promise for to spede.

The

The man is curst that flesh doth take, Ier.xvij.a
to be his arme and strength,
And in his hart from God the Lord Psa.117.c
departeth at the length.

¶ Against the iustification of Workes.

FRom Adam euen as from the roote, Roma.v.c
synne hath spred ouer all viij.b
The braunches that be of his stocke, 4.Esd.3.c
through that his græuous fall.

Such is the poyson that from him
all mankynde hath receiued,
That since we all be borne in synne, Psal.51.b
and so in synne conceiued.

Therswith came all our myserye,
therewith did enter in
Death, both of body and of soule, Roma.v.c
the iust reward of synne. Rom.vj.b

Then entred hate, and ignorance
of God, and all distrust
Of heauenly grace and righteousnes,
thus Man was spoyled furst.

Epheſ.ij.a And ſo became the childe of wrath,
Gene,i,d once loued entirelye.
4.Eſ.7.d O Adam if thou hadſt remaynde
Eccl.17.a in that fœlicitie,

Wyſd,i,d Then honger, cold, nor yet diſeaſe,
had neuer man aſſailde,
Roma.v.b Then Sathans power, ſyn, death, nor (hell
had neuer ſo preuailde.

Roma.v.b But ſithe the Diuell ſuch wickednes
into the world hath brought,
Ephe,ij,c And ſo betwixt God and mankynde,
ſuch enmitie hath wrought;

Of our religion greateſt poynt,
truly to learne is this,
How man to perfect righteouſnes
agayne reſtored is.

And how Gods fauour is obtaynd,
ij.Cor.v.d from whence we were erilde,
Roma.v,c The meane we ſeeke to vnderſtand,
Tho.Aq. how man is reconcilde.
in epiſto.
ad Heb.13

Your Romiſh church doth falſely teach
Nicol.de in workes of men to truſt,
Lyra in c And righteouſnes in vaine to ſeeke,
piſtol.ad through merites of the iuſt.
Phil.ca,2

But

But Scripture teacheth contrarie, Esay.43.d
that righteousnes is none, Rom. iii,b
Wherby man can be iustefyed,
in wozkes that here be done. Galat. ii.d

But rightuousnes that shall auayle Rom.iii,c
and euer moze remayne, Psalm,118
By faith in Jesu Christ his death,
alone we do obtayne. Gala,iii, a

Befoze God he is iustefyed Phil, iij.b
whom God foz iust doth take, Gala,ii, b
And doth acquite as Innocent, Ephes.i. a
euen foz his mercies sake. Actes, 13,f

This Justification then is wrought, Ambr. in
when God doth synne forgeue, Psal. 118
And doth impute Christs righteousnes ferm. 10
to such as doo beleue. Actes.13, f
2. Cor.5.a

When man to grace God first did call 2, Tim,1,c
his mercye foz to show, Augu. in
What wozke of mã did once him moue Psal.31.
such mercie to bestow?

Ye chose vs of his own accozd, Esai, 43.d
not as he did fozese Ambr de
The wozthynes of any wozke vocatio-
that afterward should be. ne Gent.

Math,7,c The tree thus beyng all corrupt,
what good fruite can it bring?
Iam.iij.c What water cleare once can proceede
from foule and filthie ſpring?

Pſal, 13.a Euen ſuch is man with al his thoughts
Rom.iij.b his wordes and workes he hath,
Auguſ.in All is corrupt, and doth deſerue
Pſal, 31. of God nothing but wrath.

Apoc.17.d If any thing be worthy praiſe,
Eſay. 36.c if any worke be good,
Chriſo.in By grace the ſame is wrought in vs,
epiſto. ad the praiſe is due to God.
Rom,ca,1

Ioh ,xv,a The natural ſtrength of mans frée wil
whereof ſo much you boaſt,
Phili. ij.b Not one good worke can worke in vs,
that frédome now is loſt.

Eccle.xv.c When man was create, then he had
Augu. de the power of frée will,
verbis A- To ſtand in grace, and had the choiſe,
poſt. ſer- ſo to continue ſtill.
mo,2.

Augu in But ſo his will he did abuſe,
inchir. ad he loſt him ſelfe withall,
Laurenti That ryſe he could not by his ſtrength,
um. ca,29 his will he made it thrall.

Therefore

Therefore what Sathan moueth to, Roma,6,c
we do it readilye, Gen.viij.d
As captiues all he doth vs leade,
Chriſt onely maketh frée. Joh,viij.a

His holy ſpirite doth geue the grace Roma,v,a
all godly workes to chuſe, Gene. xx.
It is his onely gift alſo Ezech.xj.d
that ſynne we do refuſe. Iere,31,c

Were it not to great iniurye,
the inheritance to clayme,
Of landes or goods that were but lent,
a while to vſe the ſame?

No leſſe treſpaſſe it is to God,
to challenge as our right, Deut.8.d
The power to worke a godly worke,
which is his onely gift. Iames.i.c

Then ſeyng no good worke we haue, Eſai.43.d
what righteouſnes can be? Iere. 17. d
What merit, wher nothing doth raign Rom, iii.b
but great iniquitie?

Yea though we be regenerate, Iohn.iij.a
and borne in Chriſt agayne,
No worke yet here ſo perfect is, Eſa. 64. b
Gods fauour to obtayne. Luk, 17,c

Eſa.64.b
Pſal.51.c
Our righteouſnes all ſtayned is,
whoſe hart is pure within?
Who lyueth here ſo innocent,
Job.ix.c that dayly doth not ſynne?

Job.25.c The ſtarres that be in firmament,
are not pure in Gods ſight,
Joel.ij.c The Sun and Mone comparde to him,
at all they giue no light.

Job.xv.b
xxv, a
Aug.lib.
9.confeſ-
ſionum.
Then Man that is corruption,
how can he iuſtefye
Hym ſelfe, when God as iudge ſhal ſit,
hys righteouſnes to trye?

Luk.17.c But when we haue done what we can
euen then both moze and leſſe
Unprofitable ſeruantes all
our ſelues let vs confeſſe.

Our dutie foz we haue but done,
nothing here can be founde.
Of ſupererogation,
in wozkes that doth abounde.

If any thing we do beſides,
that God doth not require,
It is but ſynne, and doth deſerue
nothing but wzath and ire.

A frée

A free gift is our rightuousnes, Rom.6.d.
obtayned all by grace, Chris. in
Least any man should boast him selfe, episto. ad
our workes here haue no place. Rom.ca.1
Ephe.ii.b
Rom.iii.d

For where to workes reward is due,
there grace is none at all, Gala.v.a
The worke once done, the workman
by right for wages call. (may Rom.iii.a

Thus make you God in debt to man,
if that without delaye
The hyre that we haue labourd for, Ro.iiii.a
he do not trulye paye.

But those that in ye vineyard wrought
a penny did receaue,
Not as their labours did exceede,
but as the Lord it gaue.

So our inheritance in heauen,
by promise free we haue, Gal.iii.c
Mercye doth measure all reward,
no merites can it craue. Rom.ix.d

Their rightuousnes who leaneth to,
Christes righteousnes doth leese, Rom.x.a
All workes reiecte, the Publicane
by faith the Lord did please. Luk.18.c

Gene.xv.b And Abraham his righteouſnes
by fayth he dyd obtayne,
Rom,4.b Becauſe to God his promiſe made
conſtant he did remayne.

Rom.iij.d So freely are we iuſtefied
by Chriſtes redemption,
Through faith ſure fixed in his bloud
we haue remiſſion.

As Iacob did his father pleaſe
the garment hauing on
That was his brothers, and thereby
the bleſſing gat anon:

So in Gods preſence when we ſhall
at any tyme appeare,
Chriſtes righteouſnes the garment
that we muſt onely weare.

Ambroſ. lib.2. de Iacob et vita beata cap.2. The ſwéete ſauour that Iſaac felt
our faith doth ſignifie,
The ſmell whereof ſo pleaſeth God,
it doth vs iuſtefye.

Galat.ii,d Ambr. in epiſto. ad Rom,ca.3 Faith is the hand wherwith we reach
forgeuenes of our ſynne,
For this we ſay our righteouſnes
onely doth ſtand therein.

Faith

Fayth onely therefore and no workes doth synners iustefye, Augu. in Psal. 31.
Because Christes righteousnes to vs alone it doth applye. Chris. in episto. ad Rom. ca. 1

Faith it doth purifye the hart, then God doth vs accept, Acte. xv. b Hebr. xi. a
From Faith if they do not procéede, all workes he doth reiect. Augu. in Psal. 31.

Abell therefore God dyd regarde, his offryng he dyd chuse, Gen. iiii. a Hebre. xi. a
But Cain and his sacrifice, as wycked dyd refuse.

Yet meane we not of such a Faith, as fruite hath none at all,
For that which dead is without works true Faith we cannot call. Jame. ii. c

But Faith which is effectuall, whereby the iust doth lyue, Galat. v. a Abacu. ij. a
As fire his heate alway doth yeld, so good fruite doth it gyue. Jame. ij. d

As tyme doth serue, and néede require, so Faith doth worke withall, i. Joh. 3. c
Therefore good workes through onely are not destroyd at all. Galat. v. a

(Faith

The

Jam, ii.c, Galat, v, d Rom. iij. c iiij. a

The company of godly workes,
Faith euermore doth loue,
But when our Faith doth iustefy,
then workes we do remoue.

Roma, x, b Galat, ii, c

For vnto Faith is promised
all our saluation,
Which to obtaine, no works can help,
but power of Fayth alone.

But here the slaũderous tong doth say,
good workes we nǽde not haue,
It is lost labour to lyue well;
sithe workes no man can saue.

But faithful works they haue this end
to glorify our God,
Math. v. b
When other seyng them so shine,
his prayse doth spread abrode.

Psal, 18, a

The Sun, the Moone, and eke the stars,
they all created are,
The glory of God throughout the world
here dayly to declare.

Then might the loue of God alone
moue vs continually,
Rom. ii. d
To shew forth fruites of godly workes,
his name to gloryfy.

Be-

Besides the helpe the nedy haue, Mat.25.f
by workes commaunded here,
Our faith by such hir fruites is known Phil. 25.d
and lyuing doth appeare. Galat. v.g

For Faith doth shew obedience, Iam. ij.c
in outward righteousnes,
Els dead it is and counterfet
the faith that we profesle.

We are now saued from our foes, Luke. i.g
from daunger and distres,
To serue the Lord without all feare
in perfect holynes.

Darkenes we are no longer now Ephe, ij,d
but cleare light in the Lord,
In newnes of a godly lyfe i1, Cor,6,c
to walke with one accorde. Titus.2,b

These may persuade vnto good workes
though not to trust therein, 1.Pet. 1.c
Our calling vnto grace doth moue i. The.4.a
a new lyfe to begin. i.Pet.4.a

And least we should faynt by the way, Hebr, vi. c
or thinke our labour vayne, Phil. ii. c
Vnto good workes is promised Hebre.x.g
reward of heauenly gayne. Apoc. ii. c

Not

Eſay.43.d Not for the worke of his reward,
nor yet for our deſart,
Ephe. ij, b But doth procæde of mere good wyll,
not due in any part.

Chriſo.in epiſto.ad Rom.ca.1 Aug. ſup Ioh.trac.3 For as good workes they be his gift,
when God doth them regarde,
So doth he crowne his own in vs,
when he doth them rewarde.

Dani. ix,b Baru. ij. b Apoc. iij.d Oſea.xiii.c To vs nothing belongeth, but
ſhame and confuſion,
To thee O Lord the praiſe is due
of our ſaluation.

Apoc, iij,d Therefore as we be poore in dede,
and deſtitute of grace,
Euen ſo let vs confeſſe the ſame,
in truth, before his face.

Who craueth almes beyng ritch,
of ſiluer hauing ſtore?
All beggers ſhew their poore eſtate,
thereby to moue the more.

Apoc. iii,d So if we come as ritch in workes
to God, how can we ſpeede?
1, Pet, v, b Such beggers proude he doth refuſe,
to helpe in tyme of neede.

The

so the Romish church.

The trée doth lift it selfe aloft,
that hath least fruite theron,
But where great plenty groweth most
it boweth down anon.

So are we proude, and yet but poore, Esa, xliii, d
no goodnes we haue here, Roma. 7. c
Though we lyue well, yet euermore
let vs fall downe in feare. Dani, ix, b

And so not in our rightuousnes, Baru, ij, d
but for his mercies sake, Psal, 50, c
To God in tyme of troubles great,
our prayers we will make. Bar, iij, a

As vnto godly workes in Christ, Ephe. ij. b
we all be created. Ephe. v. d
So let vs warely walke therein, Hebr, xii. g
as God hath ordayned.

Forsaking all our former synnes, i, Pet, 4. a
renude in hart and mynde,
Least vnto Christ our Sauiour, Eph, iiii, e
we shew our selues vnkynde. Colo, iii, b

Who by his death dyd vs redeeme, Gala, 4, a
not to our selues to lyue, Apoca. v. c
But vnto him, his lyfe for vs, ii, Cor, ii, c
that did so frée ly gyue. Roma. 7. a

O God

Pſalm.67 O God be mercyfull to vs,
and bleſſe vs plenteouſly,
The brightnes of thy countenance
ſhew vs continually.

Eſay.52. That we on earth thy waies mai learn
and euer thinke thereon,
And that all nations here may know
thy ſauing health alone.

FINIS. ℣ Grig. Scot.

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